either by letting his eye rest upon them or by merely wishing them evil. Their only proof of this was that their children or wives had been taken ill after this supposed wizard had passed by their doors, or had been seen by them in the fields or on the hills. No words of the missionary could persuade those men that possibly they were mistaken. 754

This power of spitefully "overlooking" people belongs to women as well as to men. In one village typhoid broke out and took off a large number of victims. This is the blackest of all demons; it works havoc amongst the Miao, who fear it intensely. Hamlets and villages are frequently decimated by it. In one epidemic, out of a family of nine, seven had died of it. The ninth, a young wife, was so afraid that she ran away, no one knowing whither she had gone. An eighth member of the family had got over the typhoid and was being tended by this wife, but after she had absconded no one would enter the house. Thus, being bereft of all nursing and food, the patient eventually died from sheer starvation. In another instance the father, mother and two children all died; no one would enter the house to bury the bodies, so by degrees the village dogs devoured them. Perhaps the saddest case was that of a mother dying and leaving a young babe. As every one was afraid of infection the living babe was buried with the deceased mother. In this village, after several people had died of this dread disease, it began to be whispered that the sickness had been caused by an old widow woman, who 751 758

751 thereupon became suspect of being a witch.
758 Finally feelings ran so high that some of the men, armed with staves, entered the woman's house and literally beat her to death.

754 Men who practise the "black art" sometimes come to a bad end. One wizard, who had been accused several times of "overlooking" people, was rather proud that it should be thought he possessed this power. One day the brother of a man of some influence was taken ill, and within a short while he died, killed, it was believed, by a secret arrow released by this wizard. The elder brother was so infuriated that on the day of the burial he had the wizard brought to the village, beaten with bludgeons until he lost consciousness, carried to a newly dug grave and unceremoniously flung into it. On top of the unconscious but living wizard was lowered the coffin containing his supposed unfortunate victim, and the grave was filled up.

566 Another aspect of Miao life which needs our understanding and sympathy, is the dominance of the landlords, called for the most part "*t'u-muh*". The words "*t'u-muh*" are the Chinese for "earth's eyes" and are probably used to designate the enfeoffed eldest sons of aforetime Nosu chiefs. While some Miao are the tenants of small landowners, either Chinese or Nosu, a majority till the land of *t'u-muh*, who, as a class, are crafty, corrupt, capricious and at times inhumanly cruel. Before the Chinese Republic was founded in 1911, these *t'u-muh* had immense power; and though

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5
Laotians AM8

boy's pockets lay strewn about; the lengths of string, the broken penknives, the buttons, the mirror glass, the tins, the bottles and the burned out lamp bulbs. Here was accumulated the jackdaw harvesting, the valuable glittering rubbish which was all a Meo wanted of civilization, and which he was free to take, while leaving the civilization itself severely alone. What foolish, generous people, these town-dwellers were!

Our host's wife, a child of fifteen, was lying with her baby on a heap of rags in the corner. The baby was sick, he said, but the only thing necessary was to keep it away from the light — and air — as much as possible. Most Meo babies die in their first two years, and one wonders what would have happened by now to the fertile land of Indo-China, if they didn't.

There was a gun in the corner — a muzzle-loader of the kind it takes a Meo two years to make. They are copied from the guns first supplied by the Jesuits to the Chinese, but are turned out by an endlessly laborious process involving boring out a solid bar by twirling a white hot iron in it. It was enormously long, like an old-fashioned Arab stove-pipe gun, and when Dupont took notice of it the Meo offered to show it to him in use. We went outside and he loaded it with powder and shot he made himself. This process took about five minutes. Before pressing the trigger he warned us to stand well away because of the muzzle blast. The target was a small banana-leaf, skewered against a bank at twenty paces. There was a tremendous bang when he fired, but the leaf remained intact. He blamed this on the maize-spirit which we had just drunk, and was quite delighted when Dupont, giving a demonstration with his American light carbine, also missed.

There were no dogs at all at this village. They were all down at the poppy fields with their owners, the Meo said.

Luang Prabang lies at the end of a long, curling descent from the mountains and through smoking bamboo groves, on the banks of the Mékong. It is built into a tongue of land formed by the con-

AKha A04
Miao AE5

/80 cont./

A M 593 858 [152] reached an age when they can think for themselves. Jealousy also seems to play no great role among the adults; at any rate, among the Meau I could not find any manifestation of this trait. Meau parents are very loving toward all their children and, as was pointed out, regard them as their most precious possession.

A M 515 593 I repeatedly had the opportunity to observe how wives delouse their husbands while the latter were simultaneously performing this charitable act on their children (Ill. 62).[1] The parasites that they caught were placed between the thumb nails and cracked with pleasure. It was a picture of a family idyl!

M 593 [595] [425] [752] [270] [185] [614] [736] The love of the chief of the Meau for his wives and his children was always apparent. Concerning this, I noted in my journal: "He never disposes of their property without consulting them. If they are sick, he is meticulous in providing them with everything they need, even with opium." I have asked many Meau parents what their goal was in rearing their children. In the plans they mentioned, the idea of security was decidedly secondary, as is only natural. After all, the sib takes care of its members, and even if later on a person should survive all the other members of his sib, he would, if it came to the worst, place himself as an unfree person under the protection of an existing powerful sib (see the chapter, "Social Organization," the section on "Organization of the Family"). Of the

M 185 eight persons whom I asked about this, only one made a remark in which one could see the idea of security implied, but more as referring to himself. He was a chief with three wives and many children. He said to me: "Yes, now I am well off; I am rich and have many children who work for me. But when I was young, things were different. I was all alone with my first wife; we were poor and had to work hard, and yet we were hardly able to make a living, and we often had to go hungry."

M [858] The educational ideals of the Meau, which became manifest from the answers to my questions on the subject, differed according to the individual talents of the parents. Aside from that, however, they did not differ essentially among the two sexes. /Colored Pl. I appears here on an unnumbered page./

[1] [See out 116, P450-ANALYST]

/528 cont./

medicine that have to be overcome, it should be relatively easy to fight epidemics successfully, especially since almost all the diseases concerned offer no difficult problems for modern European medicine. The readiness to submit to European doctors is also stressed in the literature. Abadie, for instance, states(1):

1. Page 159.

"The Meau prize the free, expert medical treatment which the French doctors give them, with the assistance of native medical helpers, on their circuits among them."

With the help of well-chosen doctors, it will be possible to influence the beliefs and also to exert a decisive influence upon the shamans, for, in the eyes of the mountain peoples, the ability to cure diseases is equivalent to visible mastery over the evil spirits that call forth these diseases. Most of the shamans by far want only the best for the people for whom they feel responsible. It will therefore not be difficult to persuade them to intercede against moving the villages, if they are convinced that this would be to the advantage of their community.

The following event proved to me that in this respect natives whose trust has been won are easily influenced: One day, a Meau chief, in whose village I had stayed for some time, came to me in order to tell me that he and his fellows had become convinced by my many successful cures that my spirits were more powerful than their own. He therefore requested me to ask my spirits whether and when he should move the village. If my spirits approved, he would prefer not to change his residence during his lifetime.

The Thailand doctors and their medical helpers would have to gain the confidence of the mountain peoples. Since the Thailand national character is distinguished by tact and sympathy, the right path will soon be taken automatically. Nevertheless it is important to point out that in the medical treatment of the natives, the /529/ shamans and chiefs of the mountain peoples must always be enlisted. Usually these village authorities will let themselves be properly taught and